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positions of modern psychology relative to individual human nature. It is a handbook of sociology for the student of sociology, condensed into thirty well-packed pages.

Other chapters deal with the origin of society, social co-ordination, social self-control, instinct, feeling, intellect, imitation, sympathy, the theory of social order, and of social progress, and other topics.

Social co-ordination is the central idea of the book; by this term the writer means the process of social habit-formation by which "folk-ways," customs, and institutions grow up as channels of social activity. Revolutions are cited as cases where a group has been unable gradually to readjust its habits to changing circumstances; at last the habits become fatally inadequate to the group needs and a convulsive breakdown takes place. Enlarging upon this idea, the author regards the general social process as fundamentally a co-ordination of individual activities which are continually undergoing readjustment in response to changed conditions.

Professor Ellwood agrees with McDougall in according a large place to the instincts: "they may well be characterized, therefore, as the real propelling forces of society" (p. 246). Space does not permit an account of the relations which the other psychological factors mentioned above—feeling, intellect, imitation, etc.—bear to the main process of social co-ordination. In general it may be said that each is recognized as a more or less important element in a synthetic account of social facts. "There can be no single key either to social evolution or to social progress" (p. 379).

In conclusion, attention should be called to the author's conception of the meaning of social life and the goal of social effort: "The great fundamental need of our civilization, therefore, is an ethics of service, a humanitarian ethics which will teach the individual to find his self-development and his happiness in the unselfish service of others, and which will forbid any individual, class, nation, or even race from regarding itself as an end in itself apart from the rest of humanity" (p. 394).

ERVILLE B. WOODS

DARTMOUTH COLLEGE

My Life. By AUGUST BEBEL. Pp. 343. Chicago: University of Chicago Press, 1913. Pp. 344. \$2.14 postpaid.

By what combination of circumstances the University of Chicago Press was induced to publish the autobiography of the most prominent socialist in Germany during the last thirty years, others must explain.

Not that it is out of character, but it certainly contradicts reputation. One might as soon look for a life of Karl Marx from the Oxford University Press.

I have not seen the original of this book, and do not know whether it explains its title as a half-truth. It does not give an account of Bebel's life, but only of the first thirty-eight years of his life. As the longer and more important portion of his public life falls after the year 1878, with which the volume closes, it will be a flat disappointment unless a sequel is forthcoming. The index which this volume contains does not encourage the assumption that the account is to be continued.

Even this fragment, however, is a fascinating story, but it is rather a contribution to the general social history of Germany than to the history of socialism. It adds touches of local and temporal color which at once require readjustment of impressions about the origins of the German labor movement. For instance, it will surprise most Americans who have given attention to German socialism to read: "I don't remember anyone at that time [1861] in Leipzig who was acquainted with the Communist Manifesto, or with Marx and Engels' part in the revolutionary movement" (p. 45). The kind and degree of bitterness which the book discloses in the rivalry between the *Lassalleaner* and the *Eisenacher* will be a revelation to most American readers, even to those who thought they knew the essentials of the controversy. On the other hand, an inveterate enemy of socialism could hardly follow Bebel's account of the sacrifices which men of his sort have made for the cause, without some feeling of admiration for their spirit if not for their theories. Still more, not merely the injustice, but the impolicy and absurdity of the Bismarckian attempts at repression appear with a vividness that makes intolerance as despicable as it is futile.

Upon his own showing, neither Bebel nor his group was always a model of good judgment, their own interests being the criterion. They were of course less able than men of more education to co-ordinate their "class-consciousness" with the views of other elements. They did not judge such phenomena as the Paris Commune, for instance, by the same standards which the ruling classes applied. At the same time, after looking at these things through Engels' eyes it would have to be a very injudicial man who could deny that the interests which he represented deserved very different treatment from that which they received.

If Bebel leaves a continuation of his life-story that covers his maturer years as graphically as he pictures his early manhood, the whole will make up a human document of rare value.

ALBION W. SMALL